8/1838

QUARTERLY PAPER.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

OUR GOSPEL CAME NOT UNTO YOU IN WORD ONLY, BUT ALSO IN POWER, AND IN THE HOLY GHOST, AND IN MUCH ASSURANCE—SO THAT YE WERE ENSAMPLES TO ALL THAT BELIEVE. FOR FROM YOU SOUNDED OUT THE WORD OF THE LORD, NOT ONLY IN MACEDONIA AND ACHAIA, BUT ALSO IN EVERY PLACE YOUR FAITH TO GOD-WARD IS SPREAD ABROAD.

PAUL to the Thessalonians.

HEREIN IS MY FATHER GLORIFIED, THAT YE BEAR MUCH FRUIT, SO SHALL YE BE MY DISCIPLES.—JESUS CHRIST.

No. III. Mission Rooms, 118 Nassau-street, New-York. August, 1838.

THE TIMES IMPROVED.

So it is said. The din of complaint of "the pressure" has greatly subsided, and generally passed away. There is perceptible improvement in most branches of industry. Commerce is again taking in her halsers, and spreading her canvass; the streets of our cities, which had been hushed into almost Petrean solitude, are again becoming resonant with the confusion and rattle of business; in our manufacturing villages, the clink of the anvil and the buzz of the jenney, are once more heard in all their activity, and all classes are made to rejoice in the superabundant hopes of the agriculturalist. A gracious providence beams benignantly upon us, and its rays are the more refreshing from the night of storms through which we have just passed. It is natural to inquire what effect this state of returning prosperity has upon our charitable and religious associations. Should we have been apprized of it by the amount of thank-offerings brought in by the friends of Zion? In most instances we apprehend not. At the anniversary of this society in April, 1837, in Philadelphia, a resolution was passed, which seemed to win the assent of all, "that in the fluctuation of human affairs, religion should be *first* to participate in our prosperity, and the *last* to experience retrenchment in the day of adversity." During the period of adversity, there were those who gave more than ever, made unwonted sacrifices, for no other reason than this—but they knew others could, or would not do so much, perhaps nothing. This indicated a christian spirit, nor will the Saviour suffer such piety to lose its reward. But on the return of a better day, it might be expected that institutions which have been labouring under great embarrassments, would have been amply relieved, not perhaps by any sudden overflow, but by the offerings of those who are glad promptly to testify their gratitude to the Giver of all. Shall the Saviour say of us as a community, "were there not ten healed, but where are the nine!" We trust not.

The Home Mission Society is happy to acknowledge its obligations to the christian public for the measure of support it has received. With peculiar pleasure is mention made of the benefactions of the churches in Ohio, Western Tennessee, Kentucky, and Mississippi—churches which have not been accustomed to contribute to our funds. (See Treasurer's receipts.) The benefited are becoming benefactors—the blessed, blessings to others. Things are thus beginning to move in the right channel. Still, the society would scarcely be able to make those they now have in the field comfortable, such is the tardiness of the receipts, even were they to turn a deaf ear to all new applications for help.

Another thing should be borne in mind, the commercial distress is first over where

it was first felt—which was in the commercial heart of the country. In the distant west, they now feel the pressure sorer than ever; and for this very reason, the churches apply to the society with more affecting earnestness than ever. They see the self-denial of their minister, and having done what they can, they look to this quarter as their last hope. They throw the question on the committee, whether their pastor shall leave; their hopes and expectations be blasted, and with them, sink the labour of years. We apprehend that the value of this institution, *for its own sake*, has been duly appreciated by a few only. Yet it is gratifying to those who have the labouring oar in hand, to know, that they are constantly receiving an accession of public sympathy.

Extract from a letter of a minister in N. Jersey

"I feel deeply interested in the success of your Society, and I do hope it may be efficiently sustained by our denomination. I have no doubt it will be eventually, but it ought now to hold the prominent place in the affections of many who are directing their energies into other channels, which however important they may be, must all suffer sooner or later, if the channel your society has opened is permitted to run dry."

Extract from a letter of Elder John Peck, agent of the N. Y. Convention, to the Editor of the New-York Baptist Register.

"Before I conclude, I must add a word in regard to the prospect before us. I do not know what success Br. Leonard may meet with at the west, and Br. Smitzer in the centre; but with the most flattering hopes, I am persuaded the liberality of the churches must be more than commonly exhibited to meet the responsibilities incurred by the Board. I do most earnestly entreat that the important claims of the destitute in our land, famishing for the bread of life, may not be lightly estimated, nor the dependence which the dear missionaries labouring among them make on the punctuality of the Board, nor the many churches who look to the Convention to aid them in sustaining the gospel standard. It is truly affecting to hear the pressing invitations which weekly reach the Home Mission rooms, in New-York, for help. Canada, Texas, and Nova Scotia, as well as the great valley, send up their cries, and the heart must be hard indeed that can remain unmoved while listening to their touching requests. Br. Crawford, the Corresponding Secretary of the Am. H. Miss. Society, occupied my attention for nearly half a day in reading to me some of these epistles; this was only a small part, but it required the gathering up of the whole strength of my nerves to hear and not break down. Could our churches all be assembled in one place and listen to these urgent appeals, I am persuaded the Home Mission interest would not be looked at as of inferior moment, but as a charity of commanding importance, and the treasury would not long complain of its afflicting poverty and utter inability to approach even a partial relief of these applicants.

I was truly cheered with the noble spirit exhibited by one brother in Catskill, in quite moderate circumstances. He had pledged himself to support a missionary in the valley, and handed to Br. Willis, the pastor of the church, the quarterly payment of $25 for this object. The amount was put into my hands to pay over to Br. Martin, the treasurer of this society. Are there not many good brethren at the west who will take pleasure in copying this worthy example? We know there are many in equal circumstances, and they would find a rich compensation in the sacrifice.

THE BAPTISM OF PROFESSOR JEWETT.

This is the third instance of the baptism of Congregational or Presbyterian ministers, within about twelve months, by our missionaries. We bid them a hearty welcome to our ranks, but we here notice the fact principally, as an evidence of the progress of truth. We give an extract from brother Gear's letter, dated Marietta, Ohio, 2d ult.

"BROTHER CRAWFORD,—Dear sir,—You will doubtless recollect that I gave you an account some time since, of the baptism of an elder in a Presbyterian church in this county, and that I then stated that it was not improbable that some others from the same church, might become Baptists. The remarks made at the time, did produce a good deal of uneasiness and inquiry on the subject of baptism, insomuch that the Presbyterian church requested their minister, Professor M. P. Jewett, of Marietta

college, to preach a sermon in answer to the statements I had made on the subject. He put them off, told them to be quiet—it was not a subject of importance, and the best way was to let it alone. Soon, however, an application was made by a member, for a letter of dismission, to join the Baptist churches—and then they demanded the sermon so strongly, as to obtain the promise of it as soon as he could prepare it. But, said he, "I know but little about the subject myself.—I am not prepared to answer the statements you have heard from Mr. Gear. I must examine it." He did examine it thoroughly, on both sides, and for more than a year, and at last was compelled by the force of truth, contrary to all his inclinations, to become a Baptist. Accordingly, he presented himself to the Baptist church in this place, with a letter of dismission and recommendation from the Congregational church in this town; gave a relation of his christian experience, and change of views on the subject of baptism, and was baptized on the last Sabbath in June, in the presence of a large and solemn assembly.

Professor J., is a graduate of Dartmouth College, and of Andover Theological Seminary, and a licensed preacher."

A TOUR IN MISSOURI.

The agent of our Society in Illinois, J. M. Peck, has written us a full account of his journey into Missouri, from which we give some extracts. They will be read with painful interest, though there are some cheering facts. The field is immense, yet it seems, according to the present rate of cultivating it, in some parts the cause is retrograde—that churches are becoming extinct. And all for want of that aid which, it is in the power of more favoured churches to bestow.

Rockspring, Illinois, July 21st, 1838.

Rev. L. Crawford, Cor. Sec. A. B. H. M. Society.

Dear Brother,—Though I reached home from a long tour to Missouri, the Iowa Territory and Illinois, on the fourth of July, I have not found a moment's time from other important business till now, to make my report, and even now, I must snatch time from ordinary sleep to perform that service.

I left home immediately after our association, on Monday May 28th, to attend the meeting of the Central Society in Missouri—passed through the counties of St. Louis, St. Charles, Warren, Montgomery, and Callaway, to Columbia, Boone county, which I reached on Friday morning before breakfast, and before any delegate had arrived. The following facts, gleaned along my route, may be useful.

St. Louis County. Besides the church in St. Louis, of which you are advised, there are the following churches in the county:

1. Feefe's Creek, the oldest west of the Mississippi, was formed in 1805—acting upon *western* principles of monthly Sabbath meetings—no gospel support for the ministry—no Sabbath school—family prayer much neglected,—and all the other et ceteras of the do-nothing system, till within a few years. Myself and others in by-gone years have laboured much in this church to produce reform, which by a slow process, has at last been completely successful. They have a brick meeting-house of respectable size, 15 miles from St. Louis, on the St. Charles road—a Sabbath school—circulate tracts, and the Pioneer, have brother T. P. Green for their pastor, whom they wholly support, and who preaches half the time in the meeting-house, and the other half in adjacent settlements, and they make tolerably liberal contributions for other benevolent purposes—a proof of the immense utility of Home Missions in *old* churches in the west.

The other churches are *Bonhomme*, nearly extinct, but recently revived, by emigrants from Virginia, among whom is an old preacher.

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St. Charles County.—Several small churches formerly existed in this county, but for want of preachers and the gospel, have become nearly extinct. The *Cuiver* Association, once had eight or ten churches of some promise, scattered over St. Charles, Warren, Montgomery, and Lincoln counties, but it is greatly reduced—more than half the churches have become extinct, others have lessened—discipline has been neglected—church members have run into vicious habits, attending horse races, barbecues, and frolics.—But two or three preachers reside in all this region, and quite inefficient. All this, with an ordinary blessing, could have been prevented by timely missionary efforts. Many other associations in western states will share the fate of this, unless attended to by missionary labourers. The region of the Cuiver Associa-

tion is an affecting picture of what many of our churches will come to without HELP from abroad.

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Could our brethren in the old states really know and feel, as I know and feel, the claims upon them for Home Mission efforts, the vast field to be cultivated, and the rich harvest to be gathered, by prompt and efficient labour, they would surely awake up, and bring forward a system of efforts far beyond what they have yet done.

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In the Salem Association are some efficient and good men, who for four years have been struggling with others, to shake off the anti-mission incubus upon them.

R. S. Thomas, of Columbia, is a fine scholar, a meek, modest, and laborious man, who preaches to the church in Columbia, and another at Bon Fenne, and exerts a happy influence, and carries it in a right direction. He is Corresponding Secretary of the Central Society, and is now engaged as a professor of languages in the college at Columbia. He ought to be entirely devoted to the ministry, yet in his present condition he does much good service.

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TWO TOURS—A CATHOLIC THE TOOL OF INFIDELITY—A HEAVY TRIAL.

From an ex-missionary, Morgan County, Illinois.

"I have taken two tours into Calhoun county, where there has been but very little preaching, and in some parts none at all. I found several backsliders, who, when an invitation was given for the anxious, came forward for prayers, that they might have the joys of God's salvation restored to them.

Having an appointment on Lord's day in G———, the county-seat, one of the ring-leaders among the wicked, hired a Roman Catholic to go with his family into the court-house, and keep the preacher and his gang out of the house. Whereupon he procured two guns, and kept them well loaded, swearing by his Maker that he would shoot the first preacher that darkened the door. Being apprized of these movements, we met in the suburbs of the town, under the beautiful shade of an elm, and there we blew the silver trumpet of the gospel, to a crowd of attentive hearers. They solicited me to come again, to which I consented, and hope to attend frequently.

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I have a heavy trial on my hands. I had eleven acres of wheat to harvest. I tried to get help, and found two men who would come for money in hand, but this was out of my reach; therefore could get no help. I therefore went to the field myself, an old man of *seventy-three*, to rake together the grain, and a little boy of sixteen to bind it, but my wounded foot soon failed me, and I was very lame several days, and could get no rest at night." A hard case this. When the society could help him, he did nothing but ride and preach from four to ten times per week.

A REJECTED APPLICANT.

In answer to an inquiry, what had become of a worthy brother in the north of Ohio, (originally from Vermont) for whom help had been solicited some time since, we received the following reply. "Brother R. J. S——is living in this county—has laboured mostly of late for the Presbyterians—has baptized fifteen or twenty into their churches." It is to be hoped that he will spread light and do good among these churches, yet it seems to us very painful, if not wrong, that our own destitute churches, very many of which there are in that part of Ohio, should lose the labours of a man whom the Lord had given them. Yet so it is. Our churches lose a minister; he is not lost to the world, but we lose him. Is it said that he ought to go on, and preach to the scattered sheep and lambs in the wilderness, and trust providence for things to eat, drink and to wear? We ask, why not the objector trust providence, and give a part, not all, of his income to help a poor brother to support his burdens? If there be a blessing in such a trust, why let one brother monopolize it; or if there be a present sacrifice, why throw it all on him? All men should trust in providence. Having done what God has commanded, there our responsibility ends. If we cannot do that thing "which is the least," viz. add one cubit to our stature, why distress our-

selves about "the rest." The doctrine of a special providence is a source of great comfort to ministers, especially when they have a necessitous family, and no earthly provision made for them. But ministers should not be exhorted to *presumption*. We have a striking illustration of the comfort and efficacy of *this* kind of trust in the case below. The writer of the letter from which we make the extract, is a missionary also in the north of Ohio, once the pastor of a church in Massachusetts.

"It is true, a little more would entirely remove the debt, [from the meeting house.] But, dear brother, I have already gone beyond my means. My present situation stands thus: Last May I was sued (for the first time in my life) for the sum of $133 33; and the execution will be out the first day of August. But the only dollar that I shall be able to raise to meet this sum is, the fifty dollars that I expect from your society. From whence the remainder will come I know not. As regards my salary, which I have received in this place, since I commenced my labours here [more than six months] it is as follows: in cash, $10 50; in provisions, one bushel of wheat. As I am trying to cultivate a little piece of land, I have received in labour and otherwise, about $15. Do you ask what I live on? In reply I would say, I have a little unfinished house of my own, which I have built thus far with my own hands, with the exception of a few days work, which work I have agreed to pay for by cutting wood by the cord. For all provisions I am compelled to run in debt."

Such facts need no comment. They speak for themselves; they tell the churches that they have a duty to discharge both to their brethren in the ministry, and also to the cause of Christ.

FROM FLORIDA.

Our missionary, O. T. Hammond, near Tallahassee, has more than realized his most sanguine expectations. True, there have not been many, if any conversions, yet the general attendance is gratifying. He preaches in two places, congregations large, embracing the most intelligent part of the community, and the places crowded. In one place, they are building a new house; in the other, enlarging the old one.

In the opinion of Brother Hammond, Florida is more destitute of evangelical privileges than any other part of the United States or of her territories. He knows of but one minister in all the territory who would be considered a faithful and devoted pastor at the north!! He is the Presbyterian minister at Tallahassee. The Baptists are by far the most numerous denomination in Florida; most of whom for want of information, are afraid of active effort in their Master's service. Here seems to be a field open to christian enterprise, that should not be suffered to lie so nearly unoccupied.

THE CATHOLIC QUESTION.

The movements of the Roman Catholics in this country, their strength, designs and prospects, have elicited much thought and feeling for a few years past. At present there is in the minds of some, an apprehension that a false alarm has been given; that the dangers to which we were exposed were greatly magnified, and that too, for private and selfish ends. As Home Missions have ever stood connected with this subject, we beg leave to offer a few reflections. In the first place, it is quite possible there may have been too much panic on this subject. We are a Protestant people, and have, until lately, known Catholics only at a distance, and through history. All at once, apparently, it was discovered that they were coming to our shores by hundreds of thousands—that their priests were coursing through our land, erecting churches, establishing nunneries, schools and colleges, and making efforts worthy of a better cause, to proselyte our citizens. We learned from foreign journals and travellers, what were their plans, resources and expectations, in respect to this country; we also heard their boasts of certain victory. In these circumstances, it is not surprising that the public mind should be greatly excited, or that the cause of danger should be magnified. Nor would it be surprising if some men, discovering this state of feeling, should avail themselves of the opportunity afforded them to profit by the publication of frightful, perhaps fictitious accounts. But in the second place, all this does not prove that there was no real danger to our civil and religious liberties.—Nor does it prove men either unwise or wicked if all they apprehended has not been realized. This very excitement of which complaint is made, this *panic*, if you please, may have prevented the result feared. The Catholics have not succeeded

as they expected, nor as we feared they would, as will be seen by the following statement, taken from the *Pioneer* of Illinois:

"An impression has gone abroad that Roman Catholic priests are successful in making proselytes from the Protestant to the Catholic faith. This cannot be the case to any alarming extent.

"That persons, especially females, making no pretensions to religion, otherwise than being born and educated in a protestant country, without any religious training, have become Catholics from the officious intercourse of priests, or other social influence of Catholic ladies, and that young girls at nunnery and boarding schools have been seduced to the fascinating forms of Catholic worship, to some extent, is undoubtedly true. And a very few instances of persons who had previously professed religion in some Protestant denomination, of peculiar mental tendencies, have become bigoted Catholics. A few conversions were made during the prevalence of the cholera in St. Louis and St. Charles in 1832 and '33, after collapse and insensibility had occurred, by the performance of Catholic ceremonials on the part of the priests. But all their modes of conversion, probably, do not equal the conversions and professions of evangelical religion from Roman Catholics. We know of more than fifty such conversions in one small district of country in Missouri, more than half of whom united with Baptist churches, and one is now a Baptist minister and Home missionary. Conversions from Catholics are so common as to excite no surprise amongst Baptists or Methodists, and they are hardly ever mentioned in distinction from other cases.

"The increase of Catholics in the Great Valley is to be attributed wholly to emigration from Europe, and even such emigrants stand a far better chance to become *liberalized* than if they remained in their native countries."

Now what shall we infer from all this; that those who sounded the trump of alarm were either mistaken on the subject, or, by design, attempted to impose upon the public? Or, may we not rather suppose that God has blessed the efforts, and heard the prayers of his people to avert the anticipated calamity! We will allow the Catholics, through one of their bishops, to give the reason of their disappointment and slow progress. It is a part of his report to the archbishop of Vienna. The remarks were made with special reference to Ohio.

"This State has now above a million of inhabitants, among whom are numerous Germans, both Catholics and Protestants, and by daily emigration their numbers are every year fast increasing. The numberless sectaries of the innumerable various sects select the landing-places for their churches. Our Catholic brethren are thus, on their first stepping foot upon the soil of Ohio, fallen upon by these wolves, who harass and tease them with the usual arguments of error, and with flattering friendship tempt them to deny their divine faith. Protestant emissaries also traverse every corner of the land, scattering lying stories of every kind against Catholics and their holy institutions. Besides this, the Lutherans and Calvinists have many well endowed seminaries, and what is still worse, innumerable free schools, in which the youth of both sexes have put into their hands tracts on politics, religion, history, etc., whereby their tender minds are prejudiced against the Catholics, so that the scarcely lisping child learns excellently well his whole religion, which consists in this: that Catholics are men who must be hated and persecuted. In this city alone, this year, were erected twenty-five colossal buildings (called *free schools*,) in which gratuitous instruction is given. It was a capital plan for Protestants, but oppressive to Catholics. The former place their last hope for the spread of their error in the education of youth, which is doubtless a well founded principle, and in the not altogether mistaken hope, that the poorer Catholics, of whom there are so many here, will send their children to these free schools. Then would they triumph over these innocent little ones!

Many tears have I wept, and passed many sleepless nights, devising means to counteract this palpable evil."

Well then, had it not have been for the Protestant emissaries, that is, the missionaries of the Presbyterian, the Methodist, the Episcopal and the Baptist Home Mission societies; had it not have been for the activity of private christians in meeting the emigrant as he landed on our shores with the Bible in their hand; and had it not have been for the free school system, that "palpable evil," our worst fears might have been realized! Let us not say, then, that there was no need of the effort, but thank God that he has blessed our efforts to such a gratifying extent.

There is great danger now lest a part of the community should lapse into indifference on this subject, or rather join their influence with the Catholics. Extremes follow each other. Having been, as is supposed, too much excited, there is danger that

excitement and *principle* together should be abandoned. Two or three things should be remembered. First, it has not been ascertained that the Protestant community were in the least mistaken in regard to the *plans* and *designs* of the Romanists upon this country. Second, Romanism remaining the same as in past ages, the evils that would fall upon us in the event of their success, have never been exaggerated.—Third, though they have been retarded, and have met with unexpected hindrances, especially in the vigilance that has been awakened, they have not abandoned, nor in the least swerved from their original purpose. They are still animated with hope. The following paragraph from the "Truth Teller," a Catholic paper published in this city (July 14, 1838) is worthy of a place here, as illustrative of our remarks. It seems that *five* converts had been received into a Catholic church in Brooklyn, whereupon it is said:

"They have joined that Church to which the Redeemer promised *infallibility*, and sealed his promise with his blood—that Church, which has stood the wasts of time and the wreck of empires mid the stormy revolutions of nineteen centuries—a stupendous monument of Divine power and a miraculous fulfilment of the divine promise, that the "Gates of hell should not prevail against her."

"It cannot but be gratifying to the Catholic, to see the religion for which he has to suffer so much, progress with such steady step, and to behold the marked triumph of Catholic Missionary zeal in the teeming vineyard of our youthful, but onward Republic. Though sectarian virulence has expended its strength, and wasted all its *inventive* energies in the infatuated effort to pull down that which God hath built up—though intolerance has aimed at it the last envenomed arrow in her quiver, yet have we the happiness to see our holy religion baffling the power of its adversaries, overleaping all obstacles, fast rising to strength and influence, spreading itself over the surface of our beloved country, penetrating the heart of the forest, and evangelizing the untutored breast of the wild inhabitant.

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"Yes, though assailed on every side, and by every species of weapon, she lifts her venerable head above the skies, her *native* home. We hail with joy these fresh accessions to our Catholic ranks.

"If we can judge of the future from the past, we would assert with confidence that the day is not distant, when Catholicity will claim the same reverence in this, as it does at the other side of the Atlantic—when people will not feel ashamed to profess it, because of the strange and unnatural portraits given to it by its enemies, and the hard names and offensive epithets dealt out to its followers.

"The day will assuredly come, when the religion of a Wallace, a Bruce, a Moore, and a Fenelon, will be respected in America."

Are we to look upon this merely as a kind of

"Whistling aloud to keep their spirits up,"

or, is it a candid avowal of their expectations? The latter doubtless; and we should be apprized of it. But suppose there is no danger, should Protestants feel indifferent to the spiritual welfare of so large a body of men as they are, thrown in upon our shores by the providence of God. We are constrained to regard them as without evangelical hope, and without God in the world. If we think it expedient to send missionaries to Catholic countries, should we neglect them when they are brought to our doors? We have no doubt the priests find it difficult to keep their deluded subjects under a total eclipse of ignorance in this country. This will be more difficult in regard to their children; and by faithful and prayerful efforts, we doubt not that that unhappy communion may be emancipated into the liberty of the true sons of God.

INTELLIGENCE.

A Baptist State Convention was formed on the 30th March, in Arkansas, a copy of whose constitution and minutes we have received. Benjamin Clark, Moderator; David Orr, Cor. Secretary. They employ one missionary, Br. William B. Kerr, and an agent, Br. B. Clark, for three months. This may seem small, but it is vastly more than the N. York Convention did the first year of their organization. Nearly all the ministers present on the occasion are now or have been missionaries of the American B. H. M. Society.